Private Lectures to Mothers & Daughters.

To Miss Alice Kestler

2nd Prize in Scripture

Contest

From Mrs C. W. Von Busch

PRIVATE LECTURES

TO

MOTHERS AND DAUGHTERS

ON SEXUAL PURITY

Including Love, Courtship, Marriage, Sexual Physiology, and the Evil Effects of Tight Lacing.

BY

D. O. TEASLEY

Author of "The Holy Spirit and Other Spirits."

"Know thyself"

"Virtue based on intelligence is always safer than innocence based on ignorance."—Stall.

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by
D. O. Teasley.

DEDICATION.

To the mothers and daughters of our land
who are interested in the purity of
their sex this book is re-
spectfully dedicated.

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PREFACE.

In preparing this little volume for the public I have constantly had in mind two things: first, the delicacy of my subject; secondly, the great need of wholesome instruction on the topics treated. I have endeavored to present what I have said in a plain yet modest style, that the simplest may understand and the most refined be not offended.

The principal part of these lectures was first delivered before the mothers and daughters of the Gospel Trumpet Home. During the time that they were being delivered mention was made of it in the Gospel Trumpet, which brought several letters requesting that they be published. After due consideration the subject has been revised throughout and some valuable additions made. In the back part of the book will be found definitions of the scientific terms employed in this volume. To many this will be useless, but some will find it helpful.

With a humble prayer to God that this book may be an inspiration, to the mothers and daughters who read it, in living nobler, purer lives, I am

Yours for Christ and purity,

D. O. Teasley.

Moundsville, W. Va., *May 19th, 1904.*

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PRIVATE LECTURES

TO

MOTHERS AND DAUGHTERS.

LECTURE I.

SEXUAL PURITY.

Danger of Ignorance.—Pure Men Look to Women for an Example of Chastity.—Woman's Influence over Man.—Impure Thoughts, and Their Causes.—Impure Literature.—Nude Pictures.—Criminal Unchastity; Its Causes.—Three Steps.—Three Pictures.—Improper Conversation.—Love for Money and Fine Dress.

DEAR FRIENDS: You have requested me to speak to you on the subject of sexual purity, and with the greatest of pleasure I attempt to tell you of some of the things the Lord has so graciously taught me through observation and study. You are all aware, no doubt, that we live in perilous times. Lustful men and unclean spirits lurk on every hand, ready at any moment to defile our characters and

blight our souls, and the only way for us to obey the injunction, "Keep thyself pure," is to have an understanding of the wily schemes of Satan, and beware of them.

Many people have so much false modesty that they can not listen to good Scriptural instruction on the subject of sexual purity; but the time has come for us to lay aside all such false modesty, and unmask and bring to light the things which are arrayed against the purity of our race. Never in the history of the world was there a time when uncleanness and sexual impurity were more prevalent than at the present. Virtue, or personal purity, is a priceless gem too often undervalued. As many girls never realize the worth of a mother till she is gone; so it is with virtue, many never think of its worth till they have bartered it away, and they find themselves fast on the road to ruin.

"Virtue lost, all is lost;" therefore prize your virtue as you would your soul, stand by it, defend it; God has given it to you, and you must retain it or lose your all. Sexual purity does not consist alone in avoiding criminal acts of unchastity, and keeping out of the brothel, or house of ill fame; but those who would be pure in the truest sense, must guard the mind and heart; cast down every imagination, and bring into captivity every thought to the obedience

of Christ. Woman is the fairest, the tenderest, and the most refined of all God's creation; but, when fallen, that which is the highest becomes the lowest. The more tender and delicate a flower, the more worthless it becomes when marred.

DANGER OF IGNORANCE.

It is estimated that there are about twelve million young ladies in the United States between the ages of fourteen and twenty-eight, and thousands of them are falling every year. Did you ask the cause? Ignorance of the worth of their virtue; ignorance of their own nature; and ignorance of the wiles of lustful men, impure literature, and the influence of bad company—these are almost invariably the causes of their downfall. Many well-meaning mothers conceal from their daughters the very knowledge that they should impart to them, and thus miss the end which they seek to gain—the preservation of their daughters' purity. "Knowledge is power," and the mother who keeps from her daughter the knowledge of her nature and sex sets a snare for her downfall and robs her of one of her best means of protection. Oh, the sad hearts! Oh, the fallen girls! who bemoan their sad fate to-night, because of the lack of a mother's counsel. Many a mother who to-

night mourns the downfall of a beloved child could have escaped the heartaches and prevented the fall, had she armed her child with the best of earthly weapons—knowledge.

Every girl should be given good wholesome instruction concerning her nature and sex, that she may guard her virtue and preserve her health. Preferably such instruction should be given by the mother; good books, however, are excellent and valuable in imparting a knowledge of sexual physiology, hygiene, etc. Girls who are neglected by their mothers and not allowed to read good literature, often learn in the school of experience, where Satan is the principal, and Ignorance, Passion, and Evil Companions, are the teachers, the things they should have learned on mothers' knees; and, worst of all, their health and their virtue pay the tuition. The fallen of every neighborhood, and the slums of every city, present striking pictures of the disciples of this diabolical school.

Mothers, protect your daughters from ill health and degradation by taking them in your arms and telling them all about themselves, and the evils of this wicked world. If you do not give them this instruction, they will learn it of others who do not love them as you do, and they may be led astray. Girls will learn about the evils of the world—they can not help learn-

ing, and how much better it is for them to be instructed by a loving mother, who will warn the soul of its dangers, than to learn from evil companions, who will lead to the downward track. Girls, especially young girls, have an imperative desire to understand the secret things of their natures, and if it is unfolded to them in the right way, they will hold such knowledge sacred: but if they are left to find out as best they can, the knowledge, when gained, is robbed of its sacredness; and, worst of all, the knowledge gained from worldly associates is often worse than ignorance. Do not think that your girl is too good to be misled, for many strong ones have fallen. Knowledge will not hinder the strong, and is sure to strengthen the weak.

Many women who have lost their health can take a retrospective view of their lives, and discover the cause of years of suffering to be a lack of knowledge. Many girls on arriving at the catamenial period, have been known to ruin their health by some act which was directly caused by ignorance. When a moment's folly, caused by ignorance, may blight a happy life, or wreck a healthy body, should we neglect to give instructions? One writer has aptly said, "Virtue based on intelligence is always safer than innocence based on ignorance." Virtue,

when based on intelligence is surrounded by a safeguard; but innocence founded on ignorance is exposed to the ravages of pollution—unarmored and weaponless.

In the matter of sexual purity, as in all other things, we should seek the help of God; but we have a part to perform, and without the proper enlightenment we are unable to do our part; and if our part is allowed to go undone, God has not promised to keep us. When we have met the conditions of the Word of God, then, and not until then, can we obtain the help of God. All to whom I speak to-night have certainly felt and realized the help and power of God in the fight for purity; assuming, therefore, that you will seek the help of God, first, last, and all the time, I shall speak more especially at present of our part.

That we have a duty to perform in resisting the lust of the flesh, is an undeniable fact; therefore, let us not expect God to do for us, that which he has commanded us to do for ourselves. "Flee youthful lusts; lay hold on eternal life." Jesus says, "Cast on me your cares;" but we can not cast on him our duties.

PURE MEN LOOK TO WOMEN FOR AN EXAMPLE OF CHASTITY.

Men who are pure at heart always think highly of women: but men who are low and sensual themselves often see nothing in women but that which corresponds to their own perverted natures. It seems natural for a pure man to look to woman for an example of virtue; he sees in her that God-given character and refinement of nature which inspires him to noble thoughts and deeds; he feels that she has a place in life to fill which nothing else can supply. Only the lowest of men seek the destruction of woman's virtue; and often when a woman loses her virtue, men feel sad, while women gossip. Too often, sad to say, when a girl falls from the plane of purity, the tongue of woman is first to paint the scene blacker. Let me beg of you, my hearers, never to speak lightly of your fallen sisters; for they, above all others, need your help and comfort.

While men look to women for purity and virtue, they are often disappointed; for sometimes she who is fairest, falls as low as the lowest. Nothing is so attractive to a pure man as woman's virtue, and nothing is so disgusting to him as her lewdness. A man will strive for years to gain the heart of a woman who is re-

served, but will turn with disgust from a woman who is too forward. Dear girls, if you would win the heart of a pure man, never be forward.

WOMAN'S INFLUENCE OVER MAN.

Woman's power over man, for good or evil, is almost unlimited, and the sooner all virtuous women find it out the better. How often we see a reckless, shiftless man raised to the plane of real manhood and industry by marrying a noble woman. On the contrary we often see the life of a noble man blighted by being unfortunately united with an indolent, brawling, or unchaste woman.

If women would firmly resolve to never marry men who are drunkards or gamblers, saloons and gambling-dens would soon be things of the past. Men would soon prize their virtue much more highly than they do if women would recognize the fact that a fallen man is no better than a fallen woman. Women overlook in men that which they abhor in their own sex; and as long as they do so, men will continue to think that they have a right to break the laws of sexual purity. Every girl should set for herself the highest standard of virtue, and resolve that if she weds, her husband shall be a pure and virtuous man. Man will do more for woman

than for all other earthly treasures; and if he knew that woman's unchanging standard was purity, purity would be his daily companion. To this there may be exceptions, for some men seem to care for nothing; but with the majority it is true.

Seeing that woman's influence over man is so great, it is sad to know it is sometimes wielded for the wrong. Friendly hearers, your influence over the opposite sex is great, and may God help you to always use it for the betterment of man.

IMPURE THOUGHTS, AND THEIR CAUSES.

There is a great deal of truth in the old adage, "An idle brain is the devil's workshop." As long as we are in a conscious state we are continually thinking, thinking, thinking; and if we do not keep our minds filled with pure thoughts, evil ones will gain admittance. Few people realize the importance of right thinking. The brain is somewhat like the sensitive plate in a photographer's camera, when the exposure is made; that which is before the camera leaves an impression on the plate; so it is with the brain, all that passes through the mind makes a slight impression on the brain. As our feet often traversing the same route, make a path, so the thoughts which course our minds, leave a track. In this way mental habits are formed.

The same thoughts often coursing the brain make a furrow, or path, and when the path is well beaten, it is very difficult to turn the thoughts from their regular course. Some one has said, "Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, and you reap a destiny."

Life is made up of habits, which are good or bad, according as our thoughts are pure or vile. There is some truth, at least, in the saying, "As a man thinks so is he." The mind is the gateway to the soul, and if it is not kept well closed against evil thoughts, the soul is sure to be defiled. Evil thoughts come unbidden; what we see, hear, read, or feel, may bring thoughts to our minds which we should not entertain; and the only way for us to conquer them is to cast them out at once and fill their places with pure ones. Thoughts are like visitors; if they are not entertained, they will not stay long.

No thoughts of gratifying the passions should be allowed to have a place in the mind for one moment. Though no one may ever know you had such thoughts, and though your lips be as silent as the grave, these thoughts will stain your soul and weaken your character.

Impure Literature.—Possibly nothing is more conducive to these lewd day-dreams than the reading of novels, love stories, and impure

literature. Among the many other objectionable books which tend to weaken the mind is a class of books which purports to teach sexual purity, yet are written in such a style as to excite the animal nature, and awaken unholy desires. There can be no objection to books treating on sexual physiology, the relation of the sexes, etc., provided they are written in a sincere and modest style. Even the plainest language on this subject, when clothed in a spirit of sincerity and earnestness, can not be objectionable. Beware of the information received from patent-medicine pamphlets, and advertisements published by quack doctors; for they seek money rather than the good of their readers.

Nude Pictures.—These are another source of evil thoughts, and they should be allowed no place in the home. Fanciful visions of gratified passions, fictitious love stories, and nude pictures, are all instruments in the hands of the devil, used to poison the mind and weaken the character. There are enough books that are instructive, and pictures that are pure, to entertain our thoughts and attract our eyes without reading trashy books or looking at vile pictures.

CRIMINAL UNCHASTITY—ITS CAUSES.

Three Steps.—There are three degrees of sexual impurity, all of which are alike sinful. They are: (1) Mental impurity, or lewd thoughts; (2) Secret adultery; and (3) Prostitution. By this it will be seen that there are but three steps from virtue to ill fame, from purity to debauchery, from honor to the depths of sin. Boys are often warned of the first drink, which leads many to a life of drunkenness, and girls should be as faithfully warned of the first approach of mental impurity, which leads thousands to the brothel, to a life of debauchery, ill health, and shame. After the first step is taken and the mind is once corrupted, the remaining two steps to outbroken crime are comparatively easy.

Three Pictures.—There are three successive pictures of the life of a fallen woman. The first represents her before her beauty has faded, surrounded and supported by lustful men, many of whom stand high in society, some of them even being married men. The second scene pictures her robbed of her beauty, despised by her former admirers, and cast out on the world to earn a livelihood as best she can, either by hard work or by prostitution. A great many clerks in department and other stores in the large

cities, are of this class of girls. And here, filled with lustful spirits, they "lie in wait to deceive," and many young men are led astray by their lascivious influence. Many of these saleswomen do not earn enough to clothe and board themselves, consequently resort to a life of ill fame to satisfy their hunger and keep themselves in clothing.

The third picture of a fallen woman is a dark one. With her once bright eyes bloodshot and swollen, her once rosy cheeks pale and sallow, and her once healthy body filled with sickness and disease, she drags her shattered frame and blighted soul to the slums, here, among the lowest of the low, to eke out a miserable existence. Now robbed of all that is pure, and filled with the most loathsome of diseases, she wanders about from the brothel to the stale-beer dive, begging for food and liquor. Hated by those who have helped to cast her down, she wanders from dive to den, curses the day she was born, and longs for death to release her of earthly pain. Here we halt and turn from the scene with horror. Dark picture! you exclaim. Yes, my friends, dark indeed; but I shall not proceed to picture the darkest; for the black shades of crime, if painted, would be too horrifying to look upon. While the last of these sad pictures looks very dark it should be re-

membered, that evil thoughts were the first to spoil the white canvas of virtue.

Improper Conversation.—Idle conversation of every kind should be shunned by those who would keep themselves pure. Girls are apt to engage in light and foolish conversation, which exposes them to temptations and evil thoughts. Young girls especially are full of life, and if unwarned, are liable to drift into foolish talking. The minds of many girls are continually filled with thoughts of the opposite sex, and, as a consequence of their thoughts, they enjoy no other conversation so well as talking about their beaus. One writer has called this class "Gushing girls." They are always ready to bubble forth a stream of foolish talk. They are inclined to use many soft words, and make use of the latest slang, which is anything but a mark of purity.

Many women have a habit of teasing girls about the opposite sex, and in this way young girls are often filled with the thoughts of "catching a beau" before they are old enough to be off their mothers' knees. Many girls never hear anything about the opposite sex, from their mothers or any one else, except what they hear in foolish conversation. How sad that so sacred a subject should be treated so lightly. The habit of teasing young people about the opposite sex

is detrimental to spirituality, destructive to purity, and an abomination to God. Beware of these "gushing girls," foolish talkers, and teasers, and either reprove them, or shun their company.

Love for Money and Fine Dress.—"The love of money is the root of all evil," and the love of dress is its twin sister. Pride of heart and a love for money have caused many a dear girl to lose her virtue. Many innocent country girls go to the city to earn a livelihood, and in a few years are led astray. Being unable to keep up with the fashion, and dress as the pride of their hearts demands, they finally sell their purity for money and dress. The liquor habit, it is true, leads many astray, but if it were left for me to decide which was the worst, drink among men, or fashion among women, I should be at a loss to know how to decide. To be drunk on fashion is little better than to be drunk on liquor. To my mind Mrs. Nation and her followers would do as well to use their hatchets on the millinery stores as on the saloons.

With these remarks we leave the subject with you for this evening, praying that God may bless you all and keep you pure.

LECTURE II.

SEXUAL PURITY—CONTINUED.

Knowledge a Mother Should Impart to Her Daughter.—Knowledge a Girl Should Have Concerning Herself.—Knowledge a Girl Should Have Concerning the Opposite Sex.

DEAR FRIENDS: I am before you this evening to continue the talk on sexual purity. I spoke to you last evening about the power of knowledge and the dangers of ignorance, and I wish to bring before your minds first of all this evening a few thoughts concerning the

KNOWLEDGE A MOTHER SHOULD IMPART TO HER DAUGHTER.

The relationship between a mother and her daughter should be one of the closest of human ties. Girls are confiding creatures, and no one is a safer confidant than a loving mother. Too many mothers, sad to say, do not retain their daughters' confidence. Very often the mother thinks that she is too busy to listen to the daughter's inquiries; and when a question is asked, instead of carefully explaining it, she

will often say, "Oh, don't bother me!" With such rough usage the tender feelings of the girl are crushed and the next time she fears to ask her mother.

About the age of twelve or fourteen, with the bloom of womanhood, there come to the girl many mysterious and perplexing questions that none but a mother can rightly answer. Even before this age there are many questions that present themselves to the minds of both boys and girls, that should be settled by a mother's counsel. If, when the questions are asked, the girl is refused the answer, and forbidden to ask such questions, the mother need not be surprised, if in after years the daughter refuses to confide in her the secrets of life.

At the age of puberty the young girl begins to form an independent will, and an individuality more separate and distinct from the parents than has been noticed heretofore; and if before this time the daughter is not trained to trust to mother's counsel, she is more likely to keep her secrets and do as she pleases. If a girl has been taught from childhood to confide in mother, when womanhood comes with its many temptations and dangers, she is more likely to tell mother about her troubles.

Girls should tell their mothers all they know, but beware of grandma match-makers, or any

other match-makers. Girls should allow no one to tell them anything which they could not tell to mother. Show me a girl who tells her mother all she knows, and I will show you a girl who will not be easily led away from the path of virtue. It sometimes happens, of course, that the mother is not a wise counselor; but this is the exception rather than the rule.

Knowledge a Girl Should Have Concerning Herself.—Every girl, before the age of puberty, should have a thorough understanding of the important changes which take place at this time. Without this knowledge a girl is often perplexed, worried, and sometimes frightened, at the very time when she should be composed and quiet. Besides this, she should have a knowledge of how to care for her health at this time; for one unwise act at this critical period may cause her a lifetime of suffering, and may even bring upon her a disease which will soon end her life. Oh! why will mothers be so careless?

Moreover, a girl should have some instructions concerning her nature in general; for at the time of puberty the sexual powers are awakened, and the girl finds herself possessed of new and strange feelings. With a knowledge of these things, a girl has a fair chance to "flee youthful lusts"; but if left in ignorance she is a more easy prey to the powers of lust and sin.

Every girl should have some knowledge of sexual physiology. The public schools give some excellent instruction in general physiology; yet the subject of sexual physiology, on account of the nature of the study, is entirely left out. The only chance, then, for the girl to learn these things is through a mother's counsel or good books. And these, the only two channels through which her instructions may come, have two great hindrances; first, many mothers are almost, if not entirely, void of understanding on these lines themselves; and secondly, books which contain this kind of information often contain much that no girl should read.

Some people have stronger sexual powers than others, and consequently they may have a harder battle to control their affections than others. There is grace in God, however, to keep us pure, and he has made no mistake in making us sexually strong; for the greatest men and women that have ever lived were strong sexually. There is something about a strong sexuality that gives force and power of character, which causes us to rise to real manhood and womanhood; so we should not depreciate our sexual powers, but control and use them for good. Some of the greatest men and women the world has ever known, however, have been ruined by their uncontrolled passions. It is said of

Alexander that he conquered the world, and then wept because there were no more worlds to conquer; and yet he never conquered himself.

I could name several great men and women who have been ruined by uncontrolled passion. Julius Cæsar was one great man who was captivated and led astray by his nature; and Cleopatra, who is said to have been the most beautiful of ancient women, was ruined by her uncontrolled affections. You have possibly read of her; she was queen of Egypt. I saw a wax figure of her in the Academy of Anatomy at Philadelphia. Her very form was a perfect picture of beauty in every way. It seemed to me that a shadow was cast over that figure by what I had read of her. When I saw her beautiful and symmetrical form, I almost wished that I had never read the sad history that she bore an illegitimate child to Cæsar. Yet she was the most beautiful of women. If great men and women have fallen, let us beware lest we also be led astray.

Mothers should take the time to give their daughters detailed instructions concerning the errors of modern courtship, and so-called love-making. To perfectly control the affections of the human heart, takes some wisdom and effort; and if the young girl is left to herself she may make some mistakes in love matters which will

cause her many heartaches, even if it does not ruin and blight her whole life. Girls at the age of fifteen or sixteen are very affectionate, and often extremely self-willed, and they need the kind advice and earnest prayers of a loving Christian mother, to pilot them safely through the many dangers which attend the vehement storms of first love. While it is generally supposed that girls at this age are in more imminent danger than older ones, there are many who have passed the age of sixteen who need a mother's counsel and prayers.

Every girl should be taught to work and how to work, whether she be rich or poor, high or low socially. A girl who does not know how to, or will not work, is a burden to herself and family, and if she ever marries, can not make a good wife nor mother. A school education is of vast importance, and yet the ability to cook, sew, wash, iron, and keep a house in "apple-pie order," are indispensable qualifications of an attractive young lady. Some mothers get the idea that their girls will never need to work, but this is a mistake. Even though work may not be an absolute necessity for support, industry is a part of, and conducive to, real womanhood. It is said that Queen Victoria gave her daughters personal lessons in cooking, and every mother, rich or poor, would do well to

follow her example. Education and the ability to keep the house and the person in a clean, tidy condition, are more attractive to any sensible young man than fine dress and complexion powders.

Every girl should have some knowledge of motherhood. She may obtain this from pure reading matter or private instruction; it makes little difference, so long as the instructions are rightly given and the knowledge held sacred. Some mothers, for lack of understanding, conceal all such knowledge from their daughters, but this is a serious mistake. The ill health and meager intelligence of many children are due to ignorance on the part of the mother.

Every mother, and every girl who has arrived at a marriageable age, should have a thorough knowledge of prenatal culture, or the influence of the mother over her unborn child. With this knowledge the mother is able to transmit to her child physical and mental abilities, and a disposition of character, unknown to those born under similar circumstances without this knowledge. At present we shall not have time to enter into the discussion of prenatal culture; if you desire it, however, I may some time in the future, give you a talk on this subject. We will now consider a few points about the

Knowledge a Girl Should Have Concerning the Opposite Sex.—Some girls are taught from early childhood that all men are treacherous and not to be trusted and that offspring is a curse. Hence, they grow up to distrust men and despise children. Some are born with a dislike for men and an abhorrence of motherhood. Others are taught nothing about the opposite sex, lustful influences, or the power of uncontrolled passion, consequently are much more easily overcome and deceived.

Young women should be taught that some men are pure and of noble character; they should be taught to "love their husbands, and to love their children." On the other hand, they should be taught that some men are impure and under control of lust and the devil; and withal they should be taught to discern between the pure and the impure, by their deportment and general behavior. A girl well informed on these subjects, is not only able to shun bad company and choose the good, but she has the very knowledge that will enable her to become a devoted wife and a loving mother. Girls should be taught to respect and honor the opposite sex; to hold as God-given all normal sexual propensities of either sex; and to beware of all perverted passions, lustful influence, and wily schemes of Satan.

I will now close with an appeal to both mothers and daughters, to help in this glorious fight for purity of heart, soul, mind, and body. Do all you can in the name of Christ and womanhood to subdue vile passions and perverted affections, and uphold purity and nobility. By precept and example teach your kindred, your neighbors, your friends, and the world, the possibilities of pure and undefiled womanhood.

To-morrow evening, if not providentially hindered, I will speak to you on the subjects of Love, Courtship, and Marriage, which will bring out more definitely some of the things mentioned to-night. May the Lord bless you all and keep you pure in soul, mind, and body is my prayer. Amen.

LECTURE III.

LOVE, COURTSHIP, AND MARRIAGE.

Love.—True Love.—First Love.—Perverted Love.—The Test of Love.—Courtship; Its Use and Abuse.—Its Use.—Saved Girls Keeping Company with Unsaved Boys.—Choosing a Companion.—Its Abuse.— Coquetry.—Undue Familiarity.—The Engagement.—Marriage.—History of Marriage.—The Ceremony.—The Object of Marriage.—Marrying for Money.—Marrying for Pity's Sake.—Proper Age to Marry.—Physical Qualities.—Advantages of Marriage.—Marriage between Saint and Sinner.

DEAR FRIENDS: With pleasure I come before you this evening to resume the talk on sexual purity began two evenings ago. I wish to classify my remarks for this evening under three heads: Love, Courtship, and Marriage. In the beginning of this talk, I ask your prayers that I may speak as God would have me speak, to your benefit and his glory.

LOVE.

To begin at the beginning of love I must begin at God, for God is love. Love controls the universe of God; binds true hearts together, and forms a tie stronger than death. Love caused Ruth to say, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." Love causes a man to leave his home and cleave to his wife; love causes a young lady to leave the quiet harbor of home and launch in the bark of matrimony on the broad ocean of life with one of the opposite sex. Love, purest and dearest love, gave the Son of God our Savior to die for his enemies; for "while we were yet sinners, Christ died for the ungodly."

> "In peace, love tunes the shepherd's reed;
> In war, he mounts the warrior's steed;
> In halls, in gay attire is seen;
> In hamlets, dances on the green.
> Love rules the court, the camp, the grove,
> In men below, and saints above;
> For love is heaven, and heaven is love."

Love is the most powerful and melting of all influences. Pure love is the strongest of our

God-given passions. Humanity without love, like a world without a sun, would be cold and dark. Love is the fire that warms our cold natures and causes us to conceive of God; love lights our hearts and intellects and causes us to appreciate one another as God's creatures. Love, human and divine, is the greatest of all things.

True Love.—All love is not true, or in other words, all that is called love is not pure; therefore we must discriminate between true love, false love, and free love. It is a common saying that love is blind. This, however, is not true of pure Platonic love. True love is not blind, but kind, sacrificing, and forgiving. It sees the fault and discovers the flaw, but has the power and the will to forgive and overlook. Love that is entirely blind to the faults of the one loved is not so likely to endure the trials of life as the love that sees the fault, but loves strong enough to forgive. True love is aware that beneath the petals of the brightest rose there are cruel thorns, and considers that to pluck the rose means to encounter the thorns; and yet the beauty and attraction of the object loved is sufficient to render painless the thorns.

I now read you from page 264 of "Letters of Love and Counsel to Our Girls." "True love delights in self-sacrifice for the object loved. So often do we see shipwreck made of domestic

happiness by the continual demands made of one another in the name of love. Love seeks the best interest of the one loved."

God in his infinite wisdom has made us to widely differ from one another; hence in love, as in all our faculties, some of us are stronger than others. Those whose affections are very strong may need the grace of God to help them to rightly control their God-given faculties on this line; others who are cold and formal may need the assistance of the Spirit of God to soften their natures and bring them up to the standard of real love. Those whose affections are very strong especially need the grace of God and the proper instruction to assist them in controlling their affections. No doubt many have been accused by Satan, and by him discouraged and cast down, on account of their battles with their natural affections; when all they needed was the proper instruction and the right understanding of how to govern their affections and bring them into captivity to the law of purity. True love is elevating to soul, mind, and body. Many times the character of an almost worthless young man may be raised to a plane of nobility by the pure love of a true woman.

Pure love is the normal state of the human heart, just as salvation is the normal state of the soul. The affections of the human heart, like

all other God-given blessings, if allowed to go uncontrolled will work disaster to mind and soul; but when purity sways the scepter and by the grace of God and holy wisdom they are brought into subjection, there is nothing more elevating, beneficial, and character-building than the love of the sexes. A great many mistake the gushing and uncontrolled affections for pure and undefiled love. The uncontrolled and abnormal affections of the human heart are demanding, but true love is docile. True love will bear investigation and consideration. There is a common-sense side to true affections, which causes us to be considerate. We may read in newspapers, or in love stories, of uncontrolled love and how its vehement flames devour and overpower the reason; but this is far from true love.

About all a great many girls know concerning love is learned from romantic love stories, dime novels, and other impure literature. There is nothing more conducive to abnormal affections than the reading of such trashy literature. Many young girls are ruined by these messengers of Satan. Novels and love stories are often written for the express purpose of acting upon the passions and leading the soul on to an appetite for such literature and such impure scenes as they picture. They picture love and

affection in their uncontrolled state. Those who read them become entranced with the fanciful visions and imagine themselves the hero or heroine of their story. They conceive a desire to act out the same things of which they have read. In this way the mind gets a very wrong conception of what love really is. True love does not rob us of our common sense and judgment; for while we may love with all of our hearts and the intensity of our natures, yet there is something in true love which illuminates our sense and causes our judgment to act discreetly. Never give place to any uncontrolled affection which would cause you to do unreasonable things, or set aside your better judgment.

First Love.—About the age of sixteen, when the vehement storms of first love break in upon the human heart, many girls are led astray by their fanciful visions and romantic ideas of love, gained from impure literature. At this age the girl needs the tender care and watchful influence of a loving mother. First love is nearly always the purest and simplest of human affection, but nearly always superficial and short-lived. A girl who may be safely piloted through the vehement storms of first love without having her affections wounded is more likely to settle

down to sober thought and to the real depth of true love and womanly affection.

Perverted Love.—By perverted love I mean what is often termed free love. The term free-lover, however, is very often misused. Free love as a doctrine first had its origin with a sect which arose in the fifteenth century, who called themselves "Brethren of the Free Spirit." These degraders of society and perverters of human affections believed and publicly taught that promiscuous or free love was lawful in the normal state of the human heart. They held their wives in common, and taught that it was right to love whom they pleased. They were free to live with one companion one year or one month, and another the next. The real meaning, then, of free love is not perverted or misplaced affection as many suppose, but the free and promiscuous inter-relation of the sexes. Many persons have been accused of being under free-love spirits, when if the truth had been known they were only under the influence of their own perverted affections. It is true that if misplaced love or perverted affections are allowed their uncontrolled sway they will finally run into free love; but we should not apply this term to principles which only lead to free love.

As we have before said, pure love is elevating to soul, mind, and body; while on the other

hand, there is nothing more discouraging and conducive to despondency than disappointed or misplaced affections. The affections, if not guarded, are liable to become somewhat free, tending toward what is generally known as free love; that is, they become uncontrollable. This is not only destructive to happiness, but is also very detrimental to spirituality. Those who allow their affections to go uncontrolled are often wholly incapable of settling down and centering their affections for any length of time upon one object. They become very unsettled in love matters in every way; now allowing their affections to go out toward this one, and in just a short time allowing them to become strongly attached to another one. If this state of affairs is allowed to go on very long the soul becomes despondent, cast down, and in a doubting condition; while the affections have become almost too uncertain to be trusted at all.

Uncontrolled affections will sometimes manifest themselves in an undue familiarity between those of the same sex. Along with this morbid state of uncontrolled affection there often goes a disposition to jealousy, and if the perverted demands are not heeded, the love turns to hatred. I know of one case where two women became so strongly attached to each other that

one, who was a married lady, seemed more strongly attached to the one of her own sex than her husband. They would confide in each other, tell each other their secrets, fondle and caress each other, and be in a state of uneasiness whenever they were not in each other's company. When this state of affairs was discovered and the single lady took a stand against it, the other was enraged and conceived murderous intentions.

Young girls sometimes get under a "chumming spirit"; one is never satisfied except in the other's presence, and their undue familiarity, unnecessary caressing, etc. become very disgusting to those who are thrown in their company. You should avoid all undue familiarity with either sex.

The Test of Love.—Seeing that there is a possibility of our affections being perverted, and that all love is not sincere, it behooves us to test our affections; also to test any proffered affections before we reciprocate them. Untrue or perverted love, as we have said before, is invariably short-lived, while true love grows stronger and stronger each day. The man who truly loved his wife when they were in life's healthful bloom will love her all the more when age has silvered their hair. True love will do as much to retain the attentions of the one

loved, as it will to gain them. How often do we see the seemingly loving young couple, after a few storms and trials of life have invaded their domestic kingdom, become crabbed, cross, and careless in their attentions toward each other.

A young man or a young lady in a love mood will do very much to gain the affections of one of the opposite sex. The young man will keep his person clean and tidy, shun all bad company, and leave off many bad habits to gain the affections of a young lady; and if it is true love he will continue to improve after he has gained her; but many times his tidiness and good behavior were only for the purpose of gaining the object of his unholy affection, and when he has once gained her, he becomes careless, sloven in his personal appearance, and soon falls back to his old habits. The young lady will endeavor to keep the house clean and tidy and everything in its place, her person in a becoming attire, and her face adorned with a smile in order to gain the affections of a young man. She will be pleasant, self-sacrificing, and obliging in every way when in a love mood; but possibly his back is no sooner turned than she is grumbling at mother, brothers, or sisters, has a frown upon her face, nothing pleases her, and she does not care so much for the appearance of her person. True love is always the same in

the presence as in the absence of the object of its adoration; it will be true, and free from all deception.

A very good test of one's disposition and character in general is his attitude toward his parents. Young ladies, never trust your affections to a young man who does not treat his mother and sisters kindly. This is as sure a test of genuine trueness and uprightness of character, as any to which we could well resort. The young man who will speak rudely to his mother and refuse to accomodate his sisters is not likely to be obliging to a companion, after the novelty of the "honeymoon" has worn off.

There is no sweeter, no truer, and no holier passion of the human heart, than pure and undefiled love. Nothing is more elevating and uplifting than its sacred influence, and nothing is more degrading and detrimental to our present and future happiness than the perversion of our affections. Uncontrolled and perverted affections are as cruel as the grave, but true love is stronger than death.

"What time the mighty moon was gathering light
Love pac'd the thymy plots of Paradise,
And all about him roll'd his lustrous eyes:
When, turning around a cassia, full in view,
Death, walking all alone beneath a yew,
And talking to himself, first met his sight:
'You must be gone,' said Death, 'these walks are mine.'

"Love wept and spread his sheeny vans for flight,
Yet ere he parted said, 'This hour is thine:
Thou art the shadow of life, and as the tree
Stands in the sun and shadows all beneath,
So in the light of great eternity
Light eminent creates the shade of death;
The shadow passeth when the tree shall fall,
But I shall reign forever over all.'" —*Tennyson.*

COURTSHIP—ITS USE AND ABUSE.

Its Use.—It has been a question to some whether or not courtship has any place among us as the children of God; but in my judgment it has, if rightly understood and properly conducted. In India, where children are married in the cradle, they, of course, have no use for courtship; also in China, where the marriage contract is made through a match-maker, courtship is unnecessary; but in Christian countries, where we have the right to select the companion that God has intended for us, courtship in its true sense is certainly necessary. Do not understand me to say that I am in favor of the modern customs in courtship, for I consider many of them very dangerous; yet I believe there is a common-sense method of courtship which is in perfect harmony with the laws of purity.

The object of courtship is to see if the individual is the right one to marry. Before

persons marry they want to know each other, get acquainted with each other's dispositions, temperaments, and tastes. Of course to find this out they must spend time talking over these matters. The young man and the young lady who are thinking of uniting for life should be allowed some time to consider their likes and dislikes, to ascertain the desires and ideas of each other. This may be done in a common-sense, business-like way, which will be elevating and entirely free from the many objectionable features of modern courtship. Courtship should be gone into in real earnestness, for its importance is second only to the salvation of our souls.

My idea of genuine courtship is for those who are intending matrimony, or those who have any idea that they might unite in marriage, to sit at a reasonable distance from each other, look each other squarely in the face, and talk business. A young lady who is about to consent to matrimony with a young man should have some knowledge of his intellectuality. She should know whether he is inclined to study, whether he has any education, or whether he cares anything about intellectual pursuits. She should know whether he prefers a farm life or a business life. She has her ideas of what she would like to be in life, and what she would desire her companion to be, or at least

every young woman should have some idea of these things. Every young lady should have some idea as to whether she would prefer to be a farmer's wife, merchant's wife, preacher's wife, or just whose wife she would rather be. There is every reason for talking over such things in an earnest and businesslike way.

Courtship should be engaged in for anything else than fun and mere pastime. A portion of the time allotted for courtship could be profitably spent in reading the Bible and praying over this important question. Many young ladies entertain their company evening after evening for weeks and months, and even for years sometimes, without knowing or asking anything about what their intentions in life are. You ask if the young man they are entertaining is a Christian, they can not tell you; you ask what his choice occupation is, they are unable to tell you; you ask if he has an education, or if he delights in study, they are at a loss to give you an intelligent answer. In fact, they know but very little about his real character, or what he would be worth if he were weighed in the balance of common sense and reason. About all they know about him is that he is a delightful talker, that he is a funny fellow, or that he has plenty of money. Girls, let me beg of you, never allow courtship to go

on for one hour with nothing else in view but fun; for courtship in its true light is too solemn a thing to be trifled with. The true and only legitimate object of courtship should be to find out whether or not the young man who is paying you his attentions would make you a suitable life companion.

Saved Girls Keeping Company with Unsaved Boys.--There is possibly nothing more detrimental to spirituality than saved persons keeping company with unsaved ones. In the first place, a saved girl should not think of marrying an unsaved, worldly man. If he promises to get saved I see no reason why he should not be subjected to the same test that the Lord gave for those who are called to the ministry. Paul says, 'Let them first be proved, and if they be found faithful, then let them use the office of a deacon.' A young man will often make fair promises to gain the attention of a pure and noble girl; and if these promises are spoken from his heart, his love will not cool by allowing it to be tested: so if after seeking the Lord he proves to be faithful it is then time enough to enter courtship and talk about matrimony. How often have we seen dear young girls who were saved and trusting the Lord led astray by the wily schemes of Satan and the cunning craftiness of a professed lover. Viewing it from

every side it seems to me that one of the most unreasonable things that a saved girl can do is to consent to courtship with an unsaved young man. In some cases where engagement has taken place, and one of the engaged persons gets salvation, it is not always advisable to break the engagement. In some such cases the engagement may be consummated, and all be well, but in other cases it might be well to break the engagement. In dealing with such cases much wisdom is required, and nothing should be done rashly, or without due consideration.

Choosing a Companion.—By choosing a companion I do not mean seeking a companion. It is always dangerous to get in a hurry and to begin to hunt around for a companion. The best way is to seek first the kingdom of God, and then all necessary things will be added. In this, as in all other things, we should wait God's time, and wait it patiently. Those who get in a hurry nearly always find a companion before long, but very often they are as anxious in a very short time to undo what they have done, as they were in the first place to marry. The maxim, "Make haste slowly," is good advice in matrimonial affairs as well as in many other things. Although you may not be anxious for or seeking a companion, there is one thing that almost every girl is sure to do, and that

is to consider just what kind of a husband she needs, or what kind of a man would suit her fancy. In this there is no harm if the consideration is deliberate, and the imaginations are not allowed to control the affections. There are certainly some good reasons why every young lady should consider just what kind of a husband she needs. In the first place, you need a husband to whom you can look for counsel and protection; in other words, you need a man you can look to as being able to give you instruction, and one who is worthy of your implicit confidence. You need a husband you can trust, honor, and obey, if you need a husband at all.

The Bible commands that the wife shall reverence the husband, and none of you could reverence a man whom you believed to be your inferior. A great many girls have an idea that the first step toward matrimony should be love, but this is a grave mistake. You may wonder at me for this statement, but when I have explained it I believe you will all fully agree with me. In the first place, you can not love until you know what you are loving. Love can only love that which is lovable. The sacred emotions of a woman's heart are too valuable to be lavished upon an object which is worthless, or upon a man whose true value is unknown

to her. The treasures of a woman's heart are too valuable to be deposited in uncertain places. Girls, never love a man until you are sure he is worthy of your most sacred affections. Be convinced in your own mind that he is worthy of your honor, reverence, and obedience, that you can look to him all your life and realize that he is able to protect you, care for you, and reciprocate your affections.

You would not like to find out in a few years after marriage, that you had married a man of whom you are ashamed; you would be disappointed to find that the one to whom you were bound for life was not what you thought he was; so the best way is to first consider the true character and real manhood of the one who invites your affections.

If you are thinking of marrying, my candid opinion is that the natural abilities and character of the man you have in mind should be considered, even before consulting the will of God as to matrimony. This is true for the reason that God never joins people together who are unsuited to each other. If on investigation you find that a young man is not suited to you; that he would not delight in what you delight in; that you can not look to him for counsel and protection; that you can not reverence and obey him,—it is useless to go farther.

But if after investigation you find that he is all that you wish him to be; that his abilities in every way meet the requirements of your ideas; that his heart beats in unison with yours in every way, the next step is to consider the will of God.

As I have just stated, God never joins people together who are not suited to each other. Even a good experience of salvation and deep spirituality are not enough to warrant you in believing that the one who possesses this would make you a suitable life companion. Salvation, it is true, has more to do with our entire lives, and more especially with our domestic lives, than any other one thing; and yet we should remember that we are mortals, and that we shall have natural tendencies to contend with as long as we are in this world. God being divine, men and women of all temperaments can love him, and he can love them; but we who are human beings can not bear with the natural tendencies of every one sufficiently to love them as a companion. In other words, God can live with some people with whom we can not live. For this reason it is absolutely necessary for every young lady who has any intention of entering on the voyage of matrimony with a young man to thoroughly examine his character, his intellect, and his tendencies in every way. She should find

out in some way whether he is stingy or free-hearted; extravagant or economical; whether he spends his money foolishly, or whether he saves it; and many other like things, which will help her to determine whether or not he is the man of her choice. Possibly of more importance than all other things, salvation excepted, is to find out how he lives at home. How does he treat his mother and sisters? is an important question to consider. Does he speak crossly to them? does he refuse to grant their wishes in matters about home? does he enjoy spending some time in entertaining them? does he enjoy doing little things to please them and make them comfortable?—all these are important questions that the young lady should take into consideration.

Last, but not least, of all you should not be too hasty. All is not gold that glitters, and things are often not what they seem; therefore be careful, be prayerful, be considerate, and trust in the Lord to guide you aright.

Its Abuse.—With the exception of salvation, love, courtship, and marriage, are the most important things connected with our lives; and yet they are often trifled with, trampled upon, and abused. Marriage and salvation are the two greatest blessings that God has bestowed upon his creatures. These two blessed gifts of

God should be treated with profound sacredness, but they are treated more lightly, by the most of people, than many other things of much less importance. To make a mistake in marriage or religion is the greatest mistake we can make; and yet there are possibly more mistakes made in regard to these than in anything else.

Coquetry.—Society of all grades is filled with a spirit of so-called "love-making," but better named "coquetry," which is a curse to man and an abomination to God. Men and women will study how to cast fallen human nature farther down; but very few study how to raise it to a higher plane. The young man will study how to win the affections of a young lady, for no other purpose than to try his skill; and the young lady will flirt with a half dozen young men, and try to make each one think she admires him most. O how cruel the heart that will win affection only to wound it. Be it known unto thee, that for all this, God will bring thee into judgment, thou most subtle of all mankind.

Come with me, some Sunday evening, dear friends, and we will visit a few fashionable parlors, where I will show you this vile spirit, the cruel enemy of love and virtue. We will gently walk to the window and push the curtain aside just a little. The "old folks" have retired, the clock has struck eleven, and everything

seems deathly still. The young lady has a beau, and as we look in we see in the dim twilight a couple sitting on the sofa; the young man is talking rapidly in an undertone, and watching every expression of the young lady's face; she seems perfectly charmed. He makes her believe that he is wealthy and that he loves her dearly, and her parents are highly pleased to think that she has such an amiable caller; but ah! if they could see the deceitfulness of his heart they would no doubt think quite differently. We could take special notice of this young man, and follow him almost every night in the week to a different place, where he goes through the same performance, and we also may see him visiting the saloon quite frequently.

As we visit another parlor the scene is somewhat changed: the victim this time is a young man, and the coquette is a gay lady of twenty-two or three. She talks very nice and "makes love" to him; but as soon as he is gone she says, "I wish he had left an hour ago"; and she is always afraid he will come when some of her many other callers are there.

We find this cruel spirit not only in the fashionable parlors; but if you will go with me, from the gilded mansion to the backwoods hut I will show you this same vile spirit of coquetry.

From cellar to garret of human habitation we can spy its licentious track.

Thus the noble banner of love and purity lies foiled in the dust of shame, being trodden under foot by the children of men. A man or woman who will court and gain the affections of the opposite sex, without intending nature's object (marriage), is not fit for the association of humanity. O thou most contemptible of all beings, look into the mirror of purity and truth, and see how black your heart is. How long, O man, will you reject the light of Providence and sink human nature lower in sin and disgrace?

Undue Familiarity.—Hasty and undue familiarities are always fraught with many dangers, and the young lady who would obey the injunction, "Keep thyself pure," should beware of all advances that are contrary to modesty. They are an invariable sign that a young man's intentions are impure. If he makes unnecessary advances, or attempts undue familiarity, kindly tell him to keep his place. Woman's virtuous instinct is her safeguard, and she should cling to it tenaciously, and obey its ever warning voice.

Undue familiarity invariably leads to one of two things; impure thoughts and actions, or disgust and contempt. Nothing is more detrimental to pure love than to have its sacred rights

trampled upon. If you wish your affections to remain in a normal condition, if you wish to keep yourself pure and holy and upright, never flirt with any one, and allow no one to flirt with you. Withstand every advance of familiarity. If a young man makes any advance which you think impure, tell him kindly and firmly your decision in the matter. No young man who is a gentleman will put his hands upon a young lady or fondle her in the least when it is contrary to her wishes; and if a young man who is in your presence refuses to obey your wishes in regard to such things, you can conclude at once that he lacks real gentlemanly principle, and the best thing for you to do is to give him to understand in the beginning that you mean exactly what you say, and that if he intends to remain in your company he must comply with your wishes.

Modern courtship is largely made up of giddy talking, kissing, fondling, caressing, and foolishness in general. All kissing, fondling, and caressing, should be entirely left out of courtship, at least till after engagement, then indulged in very sparingly. Nine-tenths of those who spend night after night in caressing each other either in a short time become disgusted with each other, are led into impurity, or form an unhappy union. While many young men

profess to enjoy such festivities, if there is any manhood and purity about a man he always admires a woman's reserve more than her forwardness, or even her submission to his unlawful wishes. Although a young man may seem disappointed, and may express his disappointment at the refusal to accept his caressing and fondling, in the future he will admire you more for it; and when the time comes for such outbursts of the heart's affection he will enjoy it much more. There is something in the nature of man that admires that which is out of his reach: that which comes easily and freely is esteemed lightly. This holds true with the woman's caresses as much as anything else. Caressing, petting, and fondling, have their place, and are a very essential part of true love, but their place is invariably after engagement, and more properly after matrimony. Many people use up all their caresses before marriage, and at the very time these are needed, in the trials and cares of life, their supply being exhausted, they have none to offer.

Many young people spend night after night sitting up, possibly till midnight, and even later, courting, talking, giggling, and laughing, thinking very little about the realities of life. Night courting in the most of cases, and especially keeping late hours, is very improper.

The world hears little about the right laws of courtship; and all that most young people know about it is sitting up late with, possibly, the light extinguished, and talking silly, foolish, soft words, which are worse than useless. Certainly this is far from purity, and should be indulged in by no girl who regards her virtue and purity as worth protection.

No young lady should receive costly presents from a young man. Solomon says, "A gift blindeth the eyes." A young lady who accepts a gift from a young man feels herself somewhat under obligation to notice him, and it robs her, to a certain extent, of the right of her independence. Gifts, especially costly gifts, should be kindly refused.

The Engagement.—The engagement is a solemn contract and should be entered with the greatest of caution and much earnest prayer. There is more in an engagement than a great many people realize. When you have engaged yourself to a young man you have not only promised soon to be his wife and his happy bride, but you have also promised to reverence and obey him and stand by his side in time of storm and adversity; to share his sorrows as well as joys; and to leave and forsake all others for him. Of course you expect a happy marriage and a bright honeymoon, but however high

your expectations may run, you are sure to encounter some things which you do not expect.

Engagements are not trifling promises that may be broken at will; but whether you realize it or not, they are binding. The engagement is really the first step that binds two persons together, and while it may be broken under some circumstances, it is really a promise in the sight of God in which you pledge your honor and trueness.

It is well to be somewhat reserved in your caresses even after engagement, for if some unexpected circumstance should occur that would prevent the consummation of your engagement, you would possibly feel bad to think that you had sat upon the knee of some other woman's husband, and that you had been fondled and caressed by a man who was not in reality your own.

The engagement ring may have its place among worldly people, and among those who have little, if any, regard for the Bible, but among those who are truly the saints of the living God, it has no place. It is only an insignificant form, and its value is very meager, compared with the promise of one in whom you have implicit confidence. If the word of the one who has promised to marry you is true, it is true without an engagement ring; and if

his word is true, the engagement ring is worthless; and besides this, the Bible says that we shall not wear gold and costly array.

Girls who have a mother will always find it more advisable to consult her before settling the engagement. However much you may think that you know, mother has gone through some things, and learned some things by experience that you do not know of at all, and even if you have the theory of them, experimental knowledge is always more considerate than simply theory. Be sure to have your parents get acquainted with your caller, and always beware of a young man who avoids making their acquaintance. A man whose intentions are upright, or a man whose love is pure, will be glad of the opportunity of meeting your parents.

It is also advisable in many cases, if not in all, to consult some spiritual adviser; however, you should be very careful about whom you consult. Some people who have good judgment on many other lines seem to be entirely void of understanding in matrimonial affairs. As we have before stated, spirituality and accomplishments in divine life have a great bearing upon matrimonial affairs, and you should seek advice only from those who are spiritual, and those who have a good understanding of such matters. A great many people who would not for a moment be-

lieve that they are guilty of such things, are really nothing more than involuntary match-makers. While they would not for anything enter into foolish conversation or jesting concerning love, courtship, and marriage, they will unconsciously drop remarks, and give advice which is very unwise. The best guard against all the mistakes of life, and the many dangers which throng our pathway wherever we go, is the unerring guidance of the Word and Spirit of God.

MARRIAGE.

I have detained you now much longer than I intended, but if you will bear with me for a short time, I will speak to you on the important subject of marriage. We read in the book of Genesis that the Lord said, "It is not good that man should be alone; I will make him an help meet for him." "God created man in his own image, in the image of God created he him; male and female created he them." Again we read in Heb. 13:4, "Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge."

From these texts we learn that marriage is an institution of God, and is honorable. All that emanates from God has divine origin. God created man a living soul; he also created them

male and female, therefore sex, as well as the soul, is of divine origin. If those who enter matrimony would look upon it as it is, a divinely-appointed institution, there would be fewer mistakes and less unhappiness connected with matrimony. Too many enter it in a light and frivolous way, and think but little of what it means, till they are called upon to face the realities of its responsibilities.

History of Marriage.—The first history of marriage, like the first history of all things, we find in the book of Genesis. To find out God's intentions and desires in regard to marriage, we have only to read this divine record. If we had time to trace the institution of marriage down through the many thousand years of time, we would find it degraded and perverted in almost every conceivable manner; but to find out what it was in the beginning and what it should be now, we read this divine history recorded in the book of Genesis.

God's design in marriage always was and always will be monogamy (single wife). Had God intended man to be a polygamist, he would have made him a plurality of wives in the beginning. To further prove that God did not approve of polygamy, we may read the history of Noah's ark and the flood. When God told Noah and his sons to enter the ark he told

them to enter by twos, each man with one, and only one, companion.

Notwithstanding God's original design in the creation of man, almost every nation that has ever existed has disobeyed the monogamic law. We shall not have time to go over the long list of nations that have practised polygamy; but by reading the Old Testament as well as profane history, we learn that the Egyptians were polygamists, and many other nations that surrounded the Jews were also polygamists. Many times God's chosen people, the Jews, were led astray by the heathen nations that surrounded them, and practised polygamy. Even Solomon, the wise man, was led astray by this evil device of Satan and caused to worship idols. We read in 1st Kings that his wives and concubines numbered one thousand.

China, which is one of the oldest of modern nations, has a marriage system which is practically polygamous. While from their earliest traditions we learn that a man could have but one wife, he was permitted to have as many concubines as he desired. We can well understand that many Eastern people believe in and practise polygamy, when we remember that there are about 150,000,000 Mohammedans, who are all polygamists; and indeed we are not compelled to go back thousands of years over the pages

of history, or even to go to Eastern nations, to find polygamy in its worst form; for even the first page of American history is blotted by the evils of Mormon polygamy.

Had we time to go over the history of the past we would find many different customs of marriage. Some nations have bought and sold their wives as they would dumb animals; some have practised, and still practise, infant marriage. Some nations think little more of their wives than Americans do of their dogs.

Christianity has done much to restore to man the original design of God in matrimony; it has emancipated woman from the slavery of polygamy, and elevated her to the sacred plane on which she was created. Nothing, in fact, strikes a harder blow to the perverted schemes and plans of Satan and the evil practises of man, than the principles of Christianity. While popular Christianity is doing much for the people of America, it remains for the saints of the living God to lift the standard of sexual purity and matrimony to its original plane. So-called Christianity tolerates, believes, and practises many things in regard to matrimony which are far from the standard of truth. The clergy and the laity alike believe in and practise divorce and many other things which are plainly forbidden in the Word of God; but the time has

come that judgment must begin at the house of God, and marriage, together with every other God-given institution, must be restored to its original plane. With the pure doctrines of the gospel and the brightness of the evening light, there comes a purity of heart which elevates man, socially, domestically, and every way, to the highest plane of heavenly purity.

The Ceremony.—Many different forms of ceremony have been practised, which we shall not have time to mention this evening; but I wish to bring before your minds a few plain thoughts concerning the form of ceremony that should be practised by Christian people. While heathens may go through great manifestations and long ceremonies, to my mind the simplest and plainest ceremony is the nearest in line with the teachings of the Bible. No costly array nor great display can possibly compare with the joys of love in matrimony; and all unnecessary expense and performance are uncalled for, and should be dispensed with by the saints of the living God. It is not necessary to follow the customs of the world in this, any more than it is in any other thing which God forbids us to practise.

The Object of Marriage.—The paramount object of marriage will be found recorded in the first chapter of Genesis and the twenty-eighth

verse, where God says, "Be fruitful, and multiply, and replenish the earth." While there are many other grand and glorious benefits connected with marriage, its principal object is the propagation of the species; and those who seek to evade its object must sacrifice much of the real pleasure of married life.

Marrying for Money.—There are many objects which lead people into matrimony; but those who enter it for anything but pure and undefiled love will fail to find the hidden treasure. Money has power, but it fails to purchase the sweetest of joys. Riches, like many other temporal things, are very uncertain; but love is an eternal element. Riches are like birds alighting in a man's field; he can not say that they belong to him, for he knows not at what time they will take their flight and light in some other man's field.

Marrying for Pity's Sake.—Never marry a man because you pity him. A great many times if a man finds he can not win the heart of a young lady in any other way, he will seek to excite her sympathies; but sympathy should never be allowed to control your decision for one moment. If you marry a man because you pity him, you will doubtless in a very short time pity yourself because you married him.

Proper Age to Marry.—There can be no exact

age given at which every person should marry; but, generally speaking, women should marry between the ages of eighteen and twenty-five, and men, between the ages of twenty and twenty-seven. There is one State in the United States which allows a couple to marry when the girl is twelve and the boy is fourteen years of age, without the consent of parents; but this is certainly most unwise.

Physical Qualities.—While intellectual abilities and disposition of character are by far the most important things to be considered, physical qualities should have a secondary place in considering marriage. It should be remembered, however, that beauty is only external, and often deceptive. Age will cause beauty to flee, but on character it has no effect.

Advantages of Marriage.—Marriage has many advantages for both sexes. It is the normal state of the human heart. Intellectually we are raised to a higher power and nobler plane by the influences of married life. Married men and women feel that they have something to live for. While salvation and the work of the Lord give a great inspiration to live and be noble, at the same time when it is in God's order there are elevating features about the married life found nowhere else; and especially to unsaved people there is an inspiration and an elevation in mar-

riage which can be realized in no other act in life. A man who has bad habits can more easily overcome them, if he has the influence of a pure woman; his trials of life, disappointments, etc., are much more easily borne. So it is with the woman who has a noble husband to whom she can look for protection and encouragement.

We need not wonder at the physical, mental, and social advantages in married life, when we remember that God is its author. It should be remembered, however, that marriage is what God intended it to be, only when it is entered according to his will; otherwise it may yield the opposite to what we should receive from it.

Marriage between Saint and Sinner.—This practise the Word of God indirectly condemns. While the Bible does not directly teach that it is a sin, it affords numerous examples of its evil effects, and it should be taught against, as it is one of the most cunning devices of the enemy of righteousness, by which he has lured into utter darkness and misery many dear souls who have once known the joys of salvation. Then, dear girls, let me sound this note of warning loud and clear, and point out to you a breaker upon which many dear souls have made shipwreck, and ruined not only their own lives, but also that of their offspring, for time and eternity. Then, I ask in the face of reason and

truth, Will you deliberately walk into that which will destory your happiness for this world and the one to come? or will you refuse the flattering temptation of sin and Satan, and bow to the mandates of Heaven?

How often in the past have we seen the sad effects, when contrary to God's will some young gentleman or lady who was a bright and shining light for God would consent to such a union. How very sad to see the souls of dear saved girls thus ensnared in a net which very often leads them from God. How soon the once glowing light, when exposed to temptation, becomes dim, unless the Lord is near; yea, in most cases extinct forever. The sin-benighted soul loses all desire for the fellowship of Christian people, which it once counted so sweet; secret prayer becomes a burden; and finally, discontented and in anguish, the soul sinks into the horrible sleep of sin; may be never to awake till the thunderous tones of the final judgment break the awful spell. O saint of God, beware!

"Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh." 1 Cor. 6:15, 16. From this text we see our bodies belong to

Christ: then, when we take them and join them to a sinner, we rob God of what belongs to him. "For ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:20.

Many young ladies especially who have accepted the gospel in all its purity as it shines clear and bright from the evening sun, and who have been made free in a Savior's love, have been ensnared in this deceptive net of Satan's; and even ministers of the gospel have been taken in it, because they did not know the cunning devices of the enemy. "Surely in vain the net is spread in the sight of any bird." Prov. 1:17. Satan has learned quite well that this text is true; so if he can not succeed in deceiving in any other way, he will cover his snare with a profession of godliness. In this way he has caught many an innocent soul.

Especially young ministers need much wisdom and sagacity on this line. Very often when a young minister comes into a neighborhood the young ladies will in many ways try to win his attention. If he is sufficiently fortified to endure the temptation and withstand the attraction in this way, Satan sees that his only chance is to cover the net; so the young lady that seems to be the highest in his esteem comes to the altar and goes through a form of consecra-

tion, and makes a profession of salvation. Then the trap is easily sprung, but when once sprung binds just as tightly; for her profession lasts only through the honeymoon, and she soon becomes cross and irritable and wants to settle down and have a home. So the captivated young minister, who was so promising and did so much for God, is soon forced to settle down to work with his hands to satisfy the covetous spirit of his companion, and Time soon says, "He is backslidden." "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." 1 Pet. 5:8, 9.

Young ladies are very often trapped in the same way, the young men simply making a profession in order to deceive some of the opposite sex; and girls very often make the sad mistake of marrying a young man simply because he professes to be saved. Dear girls, do not make this mistake. While no child of God should marry outside of Christ, salvation is not the only prerequisite to a happy marriage; but to the contrary, nothing short of true and fervent love, prompted by the God of all love, should ever induce one to consent to such a union.

The Jewish nation was a type of the kingdom of Christ, and we see that they were not allowed to marry outside of their own nation. We will now notice a few texts where this precept was disobeyed, and see the sad effects of the same.

"But king Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods: Solomon clave unto these in love." 1 Kings 11:1, 2. What was the effect of this disobedience? "And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice." Ver. 9. "Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin." Neh. 13:26.

Even after the children of Israel had been subjected to captivity, and God had delivered them again from the Babylonians, and had allowed them to rebuild the walls of Jerusalem, they again committed this sin. "In those days also

saw I Jews that had married wives of Ashdod, of Ammon, and of Moab: and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people." Neh. 13:23, 24. Here is shown clearly the disadvantage of saints being joined to sinners, even if God should allow it. It is the duty of all children of God to train their children in the way they should go, both by precept and example, and when saints of God have unholy companions, they can not labor together to train their offspring; and as they are by nature the children of wrath (see Eph. 2:3), they soon follow the example of the unsaved parent, and are unable to speak in the Jews' language. See Rom. 2:29. "Then," says some one who has been saved since marriage, "must I be separated from my companion?" No, this is not necessary, as the following scripture will prove: "But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him." 1 Cor. 7:12, 13. While the influence may be somewhat against you, yet in this case you have the approval of God, and he

has promised never to leave you nor forsake you.

Be it known to all, that God is not pleased with spiritual Israel (saints) marrying into heathen nations (sinners), any more than he was with literal Israel; and those who do so, being led to worship the idols of this world, must suffer the displeasure of God.

LECTURE IV.

SEXUAL PHYSIOLOGY AND ANATOMY.

The Boy and Girl Before the Age of Puberty.—Puberty and Its Attendant Changes.—Changes in the Male System.—Changes in the Female System.—Generation.—Reproduction of Plant Life.—Reproduction of Animal Life.—The Male Generative System.—The Female Generative System.—The Ovaries.—The Uterus.—Fallopian Tubes.—The Vagina.—Menstruation.—Need of Early Teaching.—Care During Menstruation.—Painful Menstruation.—The Menopause.—Female Disorders.—Leucorrhea.—Uterine Displacement.—Causes.

DEAR FRIENDS: I invite your attention this evening to a few remarks on the subject of sexual physiology. I realize that the subject is a delicate one, but this makes it all the more important. The nature of this subject and the prevalence of the opinion that we should say nothing about it, has long obscured the knowledge of sexual physiology from the most of people; but the time has come for us "to know ourselves."

I am not in favor of overstepping the bounds of decency, and talking promiscuously of private matters, but I do earnestly maintain that every woman and every girl should have a knowledge of the organs of generation. Such things as we wish to speak of to-night should be clothed in the most delicate language, and listened to with profound reverence. Before going further I ask your prayers that I may be able to speak as I ought to speak.

The study of sexual physiology deserves our best attention, as its importance is second only to the study of the Bible. From one-third to one-half of women are disqualified in some way for marriage and motherhood, and in many cases this is due to a lack of knowledge of sexual physiology. Women who would be womanly and strong should know something about those organs peculiar to their sex, for without a strong and healthy body none of us are able to perfectly fill our places in the all-important and God-given office of parenthood.

Procreation is the most sacred and God-like of all things connected with our natural lives, and the organs of sex are more closely connected with procreation than any other of our members; therefore we should understand them better than any other part of the body. The subjects of sexual physiology and anatomy are

by no means dull or uninteresting studies, for very few have pursued them far without exclaiming with David, "I am fearfully and wonderfully made."

Believing that each of you realize the importance of the subject before us, and the difficulties connected with speaking of it, I now proceed without further preliminaries.

THE BOY AND GIRL BEFORE THE AGE OF PUBERTY.

Before the age of puberty there is comparatively little to mark the distinction between the sexes; nevertheless, there lies, in the organism of every boy and girl, an undeveloped power, which some day must make the boy a man and the girl a woman. Before the age of puberty the features of the boy and the girl are not so different as in after years; their voices are alike, insomuch that they sing on the same clef; in the general outlines of their figures we see but little difference; they both run, jump, hop, and skip; and so similar is their appearance that a stranger may mistake Mary for John, or John for Mary; but in a few short years nature will mark the difference in their features, voices, figures, and habits, so unmistakably plainly that even a stranger is not likely to be deceived.

PUBERTY AND ITS ATTENDANT CHANGES.

The boy generally arrives at puberty about the age of fourteen, and the girl about thirteen. The age at which it occurs varies, however, in different climates. Food and habits also have an effect on puberty. Warm climates, rich foods, and a lack of fresh air often cause the sexual powers to develop sooner. Puberty means the ripening or maturing of the sexes. Up to the time that this period is reached we may say that the boy and the girl travel the same road so far as their physiology is concerned; but when this age is reached their paths begin to separate one from the other, and in a few years they have reached the highways of manhood and womanhood.

Changes in the Male System.—It requires the utmost care on the part of mothers and sisters to pilot the boy safely through the great changes that come at the age of puberty. Many girls not understanding the peculiar change will tease and laugh at their brothers, when they should put forth every effort to make home happy and agreeable. During this period the boy is often very awkward and bashful, and it is the delight of some girls to laugh at and make fun of their brothers for every awkward move. The very best thing for mothers and sisters to do is

to make home as pleasant as possible for the boy, for at this age many boys run away from home, and they often do so because home is not what it should be. If you will overlook the awkwardness and forgive the stubbornness of your son and brother, do that which will please and entertain him, and make life enjoyable to him, you will reap your reward in a few years, in his manly respect and love for you.

At this age the physical being goes through a complete change, and the mental change, while less apparent, is just as great. Taking this into consideration, you should be able to judge from the physical changes, what a great change your son or brother is undergoing, as he passes through this unsettled state between boyhood and manhood. At this age beard begins to appear on the boy's face, his voice begins to change, and he is sometimes very bashful and exceedingly awkward. He begins to feel that he is a man and that he owes attention to the opposite sex; in fact, he feels that he is entering a new and strange world of which he has never heard before. The shoulders begin to broaden, he begins to grow taller, and all can see that the fine-featured boy is being fast transformed into a stalwart man.

Unlike the one of earlier years, the boy who is passing through this change begins to pay

attention to ladies; he soon loses interest in his boyish play and takes interest in manly sports; and by this every act he says, "I will soon be a man." The secret of it all is that at the age of puberty the sexual powers are awakened, and the secretory glands in the male generative system begin their functional work. The special office of these wonderful organs I will mention later, in connection with generation.

Changes in the Female System.—The changes in the female system are quite as marked as in the male. At this period, in the female figure some great changes take place; the hips begin to broaden, the breasts begin to enlarge, and the symmetrical proportions are changed. At this age many girls, in a hurry to get their bodies into a womanly shape, gird themselves with corsets. This, dear girls, you should never do; let nature have her way for a few years, and she will build you a beautiful house. God and nature are the best of all architects; and why should you take the shaping of your bodies out of their hands and attempt to build it yourselves? Those who interfere with God and nature in the forming of their bodies never have a perfect figure, and, worst of all, they bring upon themselves sickness and decay. True, you may look straight and awkward for a while, but if you will keep your hands off

for a short time, nature will do her best for you, and God will be pleased; while if you interfere, you will never have a perfect body, and God will be displeased.

As in the male system, so in the female; at this age the sexual powers are awakened, and the generative system begins its wonderful work. Possibly the most important change in the female system is the appearance of the catamenia or menses. At this period, as at no other time in life, does the girl need the care of a mother. As "a friend in need is a friend indeed," so a mother in need is a mother indeed. At this unusual, and too often unexpected occurrence, the girl is embarrassed, ashamed, and confused, till she does not know what to do. Mothers, if you would be true to your daughters, show your motherly care for them at this time; for at this eventful period they need you more than they may ever need you again.

GENERATION.

Organic life is divided into two great divisions, known as the Animal Kingdom and the Vegetable Kingdom, and God has invested every living being with the power to reproduce itself. I shall not take time to explain to you the ancient theory of spontaneous generation, nor shall we spend time in considering the wonders of the

sea; for in its watery depths are untold millions of germs, invisible to the natural eye, that are capable of producing life. In fact the whole realm of nature teems with little atoms capable of reproducing themselves. As I have before stated, reproduction is a function common to all organic life. God has invested every plant and every animal with the power to propagate its species.

All life springs from two elements. In the animal kingdom we call these elements the spermatozoa and the ova. In other words all life springs from an ovum or egg, but in all cases the egg must be fertilized by the spermatozoa. These two dissimiliar elements give rise to sex.

Reproduction of Plant Life.—In some forms of vegetable life the male and female elements are produced by the same plant, and in other forms these elements are produced by different plants. Indian corn is a good example of the former kind. The female part is the silk or ear, and the male element, or pollen, is produced on the tassel. Some fruit-trees also have both the male and the female elements on the same tree. In some kinds of flowers the male and the female elements are produced by the same flower.

The most interesting kinds of plants, or at least the kinds that will serve best as an illustra-

tion of sex, are those that have the male and the female elements on different plants. While it may seem extraordinary to attach the idea of sex to plants, there are, nevertheless, male and female plants, just as there are male and female animals.

Some varieties of the strawberry serve as an illustration of the existence to some extent of the male and the female elements on different plants. If you will take the trouble to examine the blossoms of the strawberry, you can readily distinguish the male flower from the female. The male element in plants is called the pollen. While the strawberry is in bloom the gentle breezes waft the pollen to the female flower, where it meets the female element and accomplishes fertilization, or fecundation.

Reproduction of Animal Life.—In all cases that we shall mention the male and the female elements are produced by different individuals. There are three different modes of reproduction among animals of which we wish to speak. They are: first, those animals whose ova are fecundated after leaving the body of the female; second, those animals whose ova meet the male element before leaving the body of the female, and yet are hatched or developed outside the body; third, those animals whose ova are both

fecundated and developed inside the body of the female.

The first class mentioned are represented by the fishes. The ova are discharged from the body of the female, into the water, after which the male fish swims over them and expels from his body upon them a whitish fluid containing the spermatozoa. The eggs are then left in the water to develop into little fishes.

Those animals whose ova are fecundated before leaving the body and are developed after leaving the body are chiefly represented by the fowls.

The third class is that to which man belongs. The same law which we have observed in the reproduction of all other organic life holds good in the reproduction of mankind. This law is, that the reproduction of life is brought about by the union of two dissimilar elements. These elements in the animal kingdom, as we have before stated, are called the ova and spermatozoa. The former is produced by the female generative system, and the latter is produced by the male.

Having now set before you the source of all natural life, you can better understand the physiology and anatomy of the generative organs, to which we now turn our attention.

THE MALE GENERATIVE SYSTEM.

I do not think it necessary to dwell at length on the male generative system, but a few words, I believe, will be edifying. The human spermatozoa are secreted from the male system by two glands called testes. The spermatozoa are invisible to the naked eye, but when under a magnifying glass they can be seen. They consist of a flattened body, having a long appendage tapering to a very fine point. The male generative system is capable of producing thousands of these minute atoms in a very short time. They are secreted from the system by the organs before mentioned, and deposited, together with another secretion in appearance somewhat like the white of an egg, in the seminal vesicles, situated behind the bladder and in front of the rectum. The spermatozoa float in this fluid until both leave the body or are reabsorbed by the system.

THE FEMALE GENERATIVE SYSTEM.

The organs which produce the human ova are called ovaries.

The Ovaries.—These organs are two in number, and they lie one on each side of the interior of the female pelvis. Each of these wonderful little organs contains about thirty thousand ova. This would make about sixty thousand

ova in the female generative system. In this, as in the numberless spermatozoa in the male system, we can see how God has so wonderfully provided for the perpetuation of the human family. You may wonder how so many ova could find room in the body, but it will all seem clear when you remember that they are, when ripened, only about the size of a mustard seed. While there are so many ova and so many spermatozoa, only one of each is required to produce a new being. How wonderful are all the works of God.

The Uterus.—The uterus, more commonly called the womb, is a pear-shaped sac, situated in the cavitiy of the pelvis, between the bladder and the rectum. The womb measures about three inches in length, two in breadth at its upper part, and an inch in thickness. It weighs from an ounce to an ounce and a half. When the body is in an upright position the upper extremity of the womb is tipped a little to the front. The lower extremity enters, and is enclosed by, the upper end of the vagina. The womb is held in a swinging position by four ligaments, two of which are round and two are broad. They are called round and broad ligaments, according to their shapes.

Fallopian Tubes.—The Fallopian tubes, which are two in number, connect the ovaries with the

womb. These tubes are possibly a little larger in diameter than a horsehair. One end of each of the Fallopian tubes connects with the womb from each side, while the other ends extend outward to the ovaries. The ends of the Fallopian tubes that are connected with the ovaries are fringed or fibrous, and at the time of ovulation one of these fibrous ends, by a suction motion, tears an ovum lose from the ovary, after which it passes through the Fallopian tube to the cavity of the womb.

The Vagina.— The vagina is the canal which leads from the uterus to the outside of the body. The vagina is about six inches in length, and is completely closed at the upper end by the mouth of the uterus. A fold of mucous membrane called the hymen stretches across and partly closes the external orifice of the vagina. Under the Mosaic law the absence of this membrane was considered a positive sign of unchastity, while its presence was considered a sure mark of virginity. Read Deut. 22:13-21. At the present time the absence of the hymen is not always considered a mark of unchastity, as it may sometimes be destroyed by disease, neither is its presence considered as an absolute sign of virginity. However, some dependence can be placed on this sign, and every girl should seek to keep her body free from disease and

avoid any abuse of the genital organs. Girls should know that if in any way this membrane is destroyed, and they are ever married, they may possibly be suspected of unchastity.

The presence of the hymen is sometimes the cause of much perplexity and anxiety to newly married people, as the first conjugal relations are often accomplished with difficulty and attended with some pain. This embarrassment is only temporary, however, and no feeling of alarm need be entertained.

MENSTRUATION.

The word *menses* comes from the word *mensis,* which means month. This name was possibly applied to this condition of the female system because of its monthly occurrence. The menstrual period should occur every twenty-eight or twenty-nine days except during pregnancy and nursing, when it does not usually occur at all. One writer has called the catamenial period "Nature's house-cleaning time." In other words menstruation is nature's preparation for reproduction.

I spoke to you a short time ago about ovulation, or the passing of the ova or eggs from the ovaries to the uterus. It is a generally accepted theory that ovulation takes place at the same time as menstruation. One of these ova ripens

every twenty-eight days and passes down the Fallopian tubes into the uterus, where it remains from three to fourteen days. At the end of about fourteen days, if not fecundated, this ovum passes down the vagina and out of the body. Sometimes the ovum meets the fertilizing principle of the male before reaching the uterus. In such cases it passes down to the uterus and there develops into a new life.

The womb is lined with a mucous membrane similar to that which lines the mouth, and at the time of ovulation this membrane becomes swollen and soft, and little hemorrhages, or bleedings, occur from three to five days, the blood passing away from the vagina. This is called menstruation.

Need of Early Teaching.—In the beginning of this series of talks I mentioned some of the dangers of ignorance on these lines, but this is such an important point that I shall add a few more remarks to what I have before said. Sometimes when girls have not been taught beforehand concerning the important change, they become frightened at the sight of the menstrual fluid, thinking they have some dreadful disease, or that something serious has happened to them. Girls have been known to do some very unwise things under these circumstances, and many have stopped the menstrual flow by washing in

cold water, and brought on themselves life-long suffering.

Care During Menstruation.—Girls can do many things at other times which they should not do during the catamenial period. One of the most important things is to avoid taking cold. All heavy work, such as washing, ironing, scrubbing, and lifting should be dispensed with at this time if possible. Some girls, it is true, can stand more than others at this period, but heavy work, wet feet, and long walks will soon break down the health of the most of women. A full bath should by no means be taken during the menstrual period, but tepid water used sparingly to keep the body clean is not harmful.

That dreaded disease called consumption is often brought on by some unwise act during the catamenial period, for there is probably no surer way of contracting this disease than to stop the menstrual flow. Girls are sometimes heard to say, "Oh, I hate being a woman;" but if they realized the importance of it they would possibly be glad to be as God has made them. Many girls who are sick and suffering would be very glad to be a natural woman.

Painful Menstruation.—Menstruation should be painless; God never intended that women should be semi-invalids, but wrong habits, tight lacing, overwork, and other evils of modern

society are doing much to make them such. Painful menstruation is frequently caused through ignorance and consequent injudicious conduct at the first appearance of the menstrual flow. At this time girls are often accused of laziness, on account of their feeling of lassitude. This tired feeling is nature's indication that the girl should rest, and nature is sure to punish those who disobey her commands. Mothers who will take care of their daughters by keeping them from all overexertion, and nervous excitement, will be abundantly rewarded by the health of their girls. Habitual neglect of the bowels is frequently the cause of painful menstruation.

Possibly one of the most frequent causes of pain at the catamenial period is displacement of the internal organs caused by tight lacing. Getting chilled or cold often causes painful menstruation, but this is generally relieved by the application of hot cloths, a hot-water bottle, or anything that will produce heat. When the pains are caused by nervous exhaustion alone they may be relieved in some cases by the application of cold, but in most cases the application of heat is much better. Use cold applications only when the application of heat increases the pain. I have known women who were the mothers of children, and old enough to thorough-

ly understand such things, to suffer intensely for hours, when the application of heat would have relieved them in a few minutes. I do not regard the application of heat or cold as a remedy objectionable any more than warming our hands when they are cold, or fanning ourselves when we are warm.

The Menopause.—The fruitful age of women generally ends about the age of forty-five. This makes a period of thirty-one years, from the appearance of the catamenia to the climacteric, or menopause, during which time the procreative organs in women are active. Before the appearance of the catamenia, or after the climacteric, child-bearing is impossible. Before puberty the ovaries are not developed and do not produce ova, and after the menopause these organs cease to perform their functions. This does not mean that women should bear children from fourteen to forty-five, but that procreation is possible.

Puberty is the critical change for the daughter, and the climacteric is the critical change for the mother; and as the daughter at puberty needs the care of the mother, so the mother at the menopause needs the care and encouragement of the daughter. Girls who shirk the responsibilities of housework and scold mother for her childishness, will realize their mistake

when they reach the menopause themselves and feel the nervousness, despondency, and physical and mental weakness caused thereby. Girls, if you were never kind to mother before, do be kind to her at this time. Bear with her as she has often borne with you; care for her as she has often cared for you; encourage and help her all you can; relieve her of domestic responsibilities; take her place in the daily work and give her a rest, and in doing these things you can help to pay the dept of love which you can never fully repay.

FEMALE DISORDERS.

The weight of the abdominal organs rests to a great extent on the pelvic organs, and anything which tends to compress the abdomen forces the intestines down upon the womb and crowds it out of its place. Possibly there is no practise among women which causes so much trouble as the evil of tight lacing. I suppose that I am safe in saying that a large majority of civilized women are afflicted with some form of female disorder.

Leucorrhea.—This disorder generally comes from some uterine trouble, and is not a disease of itself, but a symptomatic manifestation of a disease.

Uterine Displacement.—The uterus may be displaced in several different ways; it may fall backward, forward, or downward, or it may be bent upon itself. When this organ falls downward it is called prolapsus; when it falls forward it is called anteversion; and when it falls backward it is called retroversion; when it is bent forward upon itself it is called anteflexion, and when it is bent backward upon itself it is called retroflexion.

Causes.—The causes of uterine displacement are many. Some of the most frequent causes are lack of rest during menstruation, tight lacing, lack of care during parturition, heavy lifting, and overexertion. Overexertion and heavy lifting should be especially guarded against during menstruation, as at this time the uterus is gorged with blood and is much heavier than at other times, consequently much easier displaced. Long walks, running up and down stairs, and all extraordinary nervous excitement should be carefully avoided during the catamenial period. Jumping out of vehicles, wearing high-heeled shoes, and the habit of standing on one foot, are all conducive to uterine displacement. Of course all girls can not be subjected to the same rules; so the best thing for you to do is to carefully study yourselves and then avoid that which you find to be injurious.

Finally, I wish that you all may prosper and be in health soul and body.

"Aim to be a true woman, stout-hearted and brave;
Be one of the brightest of gifts God ever gave;
Be not fashionable, idle or vain,
But a woman to grapple with sorrow and pain.
Be a woman of smiles, not a woman of tears,
Be a woman of hope, not a woman of fears.
Be a woman of joy, when sorrows assail,
Be a help, not a clog, when misfortunes prevail.
Never mind if mistakes your life path should throng,
Never mind a few jolts, as you journey along.
Be true to yourself, and be true to your God,
Be a home-joy, a solace, the best that you can;
Oh! be what God made you—'a helpmate' to man."

LECTURE V.

TIGHT LACING AND DRESS.

Effects of Tight Lacing on the Human System.—The Heavenly Feet Society.—Belts and Tight Clothing.—Common Sense Clothing.

DEAR FRIENDS: The evil of tight lacing is one of the greatest curses ever imposed upon women. While the statement may seem a little strong, I believe it is nevertheless true, that tight lacing among women is almost as great a curse as drunkenness among men. Its effects, of course, are not so instantaneous, but they are, nevertheless, quite as marked. Almost nine-tenths of the ailments known to the female system are caused directly or indirectly through the evil effects of tight lacing. It is astonishing to see how women of all lands and all ages have blindly followed the prevailing fashions regardless of their health and the injury brought upon their offspring. For my part I can not see why tight lacing was ever invented. Men, as a rule, especially men of good judgment, do not admire slender waists. In the perfect female figure the hips are somewhat broader than the shoulders,

and the line from the shoulders to the hips has only a slight inward curve, just enough to make a graceful figure. Neither nature nor art would suggest the ill-shaped forms of fashionable women. The Venus dei Medici, an ancient statue, is considered the most perfect model of the female form, and has been the admiration of the world for many ages. This form differs widely from the modern idea of the fashionable waist. Among the ancient Greeks, who were an artistic people, a contracted waist was not considered a mark of beauty. You may ask how women would look if they were to allow their forms to go unlaced? I answer, They would look as God intended they should. Nature would never suggest a contracted waist; and why women will persist in disobeying both art and nature, has been a puzzle for ages.

The origin of the corset is lost in antiquity. The ancient Egyptians doubtless had some way of contracting and deforming the waist. The prophet Isaiah also mentions a "stomacher," which perhaps was something like the modern corset, or at least some contrivance for the same purpose. Tight lacing was possibly more prevalent in the sixteenth century than at any other time previous to that. At that time a thirteen-inch waist was considered the fashionable standard, when the natural average should

be about twenty-seven inches. In order to contract the waist to this measurement strong corsets were worn day and night, and over the regular corset was worn a corset made of steel, which reached from the hips to the throat, holding the body in a rigid position. Writers who lived about 1810 tell us that it was a common sight to see a mother lay her daughter on the carpet and break several laces attempting to lace her daughter's corset. At present, of course, the fashion does not demand such an extremely slender waist; but if fashion demanded it women would, if possible, devise some plan to contract their waists to whatever happened to be the fashionable standard. The evil effects, however, of the present corset wearing are almost beyond our estimation, when we think of the untold misery brought upon offspring as well as those who wear these horrid vises.

Effects of Tight Lacing on the Human System.—The bone structure of the human system is so constructed as to give just enough room for the free action of every internal organ, and the least contraction of this human framework throws some organ out of place, or deprives it of the room required in order to properly perform its functions. As a general thing young girls begin to wear corsets and lace themselves at thirteen or fourteen years of age, and fre-

quently several years before this. At the age of fourteen or fifteen the bone structure is very tender and has not reached its growth, and if it is incased in a whale-bone jacket it can never attain to its full growth; consequently the physical frame must ever be deformed and incomplete. Why is it that mothers can not see this? Has the all-wise Architect of our bodies made a mistake in giving us our proportions? What a shame that we should thus reflect upon the Creator and change his plans to suit the unholy desires of a wicked world, and bring disease and physical weakness instead of health and vigor.

The muscular system is also greatly hindered by tight lacing; the muscles of the heart, lungs, stomach, and, in fact, the muscles of the entire vital system are hindered by this awful practise. The liver also is greatly hindered in performing its work in the system, being often almost cut in two by the murderous practise of tight lacing. The corset liver is well known in the dissecting room. Surgeons tell us that it is often almost cut in two, having only a very small piece to hold it together. Is it any wonder that the women of America and other fashionable lands are growing weaker? The heart also is hindered from throwing its life-giving elixir to the extremities of the body, and thus the en-

tire system is made dull and weak. The brain to act properly must have a full supply of fresh blood. Indirectly tight lacing affects the brain by preventing the natural flow of the blood. The nerve-center located in the small of the back, the spinal column, and the entire nervous system are overheated, crushed, and deformed by the use of the corset, or too much heavy clothing.

Possibly no other organ receives as much damage from this awful practise as the lungs, since at every breath they must expand, and the bone structure or the ribs being crushed in upon them keeps them from expanding sufficiently to take in enough air to rightly purify the blood. No woman who wears a corset can possibly breathe as she should. In fact nine-tenths of women are unable to breathe properly; and even under training it is very hard in general for women to practise abdominal breathing. Any clothing worn too tight to allow a full, deep breath to be taken unobstructed is too tight for health.

The stomach also is greatly imposed upon by tight lacing, causing indigestion, dyspepsia, and many other stomach disorders. The heart, liver, stomach, and lungs are crowded together and pushed out of their places. The intestines are crowded down upon the lower internal organs,

often misplacing them entirely, and causing many forms of female disorder.

Tight lacing is generally supposed to be practised for beauty, but besides the ill shape to the form in general it has the effect of producing anything but beauty. It robs the complexion of its natural color, and the complexion is considered to be very essential to beauty. At first tight lacing causes a redness and flushed appearance of the skin, but after the corset has been worn long enough to weaken the heart and internal organs, a pale and sallow condition of the complexion is brought about.

The Heavenly Feet Society.—In China the young men formed what they called a Heavenly Feet Society. Binding themselves together in an organization, they vowed never to marry a woman who would not let her feet grow to their natural size. I suppose, of course, that most of you understand that Chinese women lace their feet, while women of some other nations lace their waists. I am not very much in favor of organizations and societies, but I have sometimes thought that it would be a blessing if the young men of America would form themselves together in a Heavenly Waist Society, and vow never to marry a woman who would not allow her waist to grow to its natural size. American and European women laugh at the Chinese women for

binding their feet to keep them from growing, and think it disgusting to see them hobbling along, unable to walk without the greatest effort; but if I were choosing between bandaging the feet and lacing the waist, I would choose the former. In the feet there are no vital organs; but tight lacing contracts the form and hinders the functions of the most vital organs of the human system.

Belts and Tight Clothing.—A great many women who do not wear the corset or who would not lace themselves with steels and whalebones think it no harm to wear tight belts, and much heavy clothing supported entirely from the waist. This is but little better than corset wearing. While the tight belt and heavy skirt will not have quite so much effect on the lungs, heart, and stomach, they have their effect upon the liver, intestines, and the lower internal organs, and they also produce a bad effect on the nervous system.

Common-Sense Clothing.—Of the two sexes, man is much the stronger, and any man can feel bad effects from wearing clothing supported from the waist. In fact the universal custom among men is to support their clothing from their shoulders; but women, who are the weaker vessels, almost universally support their clothing from the waist. Any woman who will entirely

discard corset wearing and the supporting of clothing from the waist will in a very short time feel amply repaid for her experiment.

Some women after wearing a corset for years, complain that they feel weak and unable to support themselves without it. This is one of the strongest arguments against it. The muscles of the back through corset wearing are deprived of performing their natural office, consequently grow weak. If a bandage is put on the arm, or any part of the body, so that the muscles can not have free action, the muscles will soon grow weak, and the only way for them to regain their strength is to take off the bandage and allow them to resume their natural work. It may seem a little hard at first, but in a short time the muscles will regain strength and all will go well.

It is possible for a woman to dress perfectly neat and still have every garment supported from the shoulders. The skirt-bands may have buttonholes. A waist made of light material, with buttons on, will serve to fasten the skirts to, which will throw the weight upon the shoulders; or if preferred, instead of the buttons, the skirts may be sewed on to a waist. For underwear, nothing is more healthful and comfortable than union suits, which are also supported mainly from the shoulders. What a grand thing it would be if the women of America would turn a deaf

ear to fashion and give more heed to the laws of hygiene and common sense. In a great many cases heavy skirts, and much clothing that is worn only for looks, could be done away with and perfect comfort enjoyed.

If something is not done for the human family very soon it is hard to estimate what a few generations will bring about. At the present stage of advancement and civilization young women are rushing into almost every business in the world, in many cases taking the place of men, and the female organism is continually going down hill. The simple pursuits and outdoor exercise of our grandmothers gave them vigor and strength to impart to their offspring, but those who are occupied in sedentary employment and confined indoors most of the time can not possibly have the strength and vigor of those who get more fresh air. This together with the evil effects of tight lacing, drunkenness, and sexual abuse is dragging the human family fast to physical destruction. It is to be hoped, however, that the many good books that are now being published on hygiene, sexual purity, and kindred subjects, will do much to bring about a reformation in the dress and habits of women.

GLOSSARY.

Abdomen.—The part of the body between the diaphragm and pelvis, containing the stomach, intestines, etc.

Abdominal.—Belonging to the abdomen.

Anatomy.—The science of the structure of the body.

Anteflexion.—Bending forward. Applied to the uterus, or womb, when it is bent forward upon itself.

Anteversion.—Turning forward. Applied to the womb when the fundus or upper part is turned forward on the bladder and the neck is turned backward on the rectum.

Bladder (urinary).—The organ situated behind the pubic bone, which holds the urine until its expulsion.

Broad Ligaments of the Uterus.—Folds of the peritoneum which support the womb and contain the Fallopian tubes and ovaries.

Catamenia.—Monthly flow of the female.

Climacteric.—The change of life in women.

Diaphragm.—A muscular partition which separates the chest from the abdomen.

Fallopian Tube.—The canal through which the ovum passes from the ovary to the womb.

Fecundation.—The ovum uniting with the male germ; impregnation.

Flexion of the Womb.—A partial misplacement in which the womb is bent upon itself.

Function.—The peculiar action of an organ, or part of the body.

Functional.—Pertaining to the specific action of an organ or part.

Generation.—The function of begetting or reproducing.

Genitals.—The sexual organs.

Lascivious.—Lustful; producing unchaste emotions.

Leucorrhea.—A female disorder usually called "whites."

Ligaments of Uterus.—Ties or bands which hold the womb in position. The ligaments of the womb are four in number, two of which are round and two are flat.

Menses.—Monthly flow of the female.

Menstruation.—The bloody evacuation from the womb.

Mucous Membrane.—The thin web-like lining to the canals and cavities which secretes a fluid by which it is constantly lubricated.

Organic.—Pertaining to the structure of an organ.

Orifice.—Opening or mouth.

Ova.—Plural of ovum.

Ovaries.—Two ovoid bodies situated either side of the womb.

Ovary.—The female organ in which the ovum, or germ-cell, is formed.

Ovulation.—The formation of the germ-cell in the ovary and its release from the organ.

Ovum.—An egg.

Pelvic.—Belonging to and relating to the pelvis.

Pelvis.—The lower part of the abdomen or trunk, composed of bone, containing the genital and urinary organs; supports the backbone and is supported by the legs.

Physiology.—The science which treats of the phenomena and functions of animal life.

Procreation.—Production or generation of offspring.

Prolapsus.—A falling down of an organ through an orifice, as the womb, bowel, etc.

Puberty.—The age at which the subject is capable of procreation.

Rectum.—The lower part of the intestines.

Reproduction.—Producing living bodies similar to the parents.

Retroflexion.—Bending backward. Applied to the womb when it is bent backward upon itself.

Retroversion.—A change in the position of

the womb in which the top falls back against the rectum.

Secretion.—The process by which substances are separated from the blood.

Semen.—The secretion of the testicles which is thrown out during sexual intercourse and contains the principle of generation.

Seminal Vesicles.—Reservoirs for the sperm.

Spermatozoa.—More than one spermatozoon.

Spermatozoon.—One of the numberless microscopic bodies contained in semen, which are the means of impregnating the ovum of the female.

Symptomatic.—Pertaining to symptoms.

Testicles.—Two small glandular organs which secrete the semen.

Uterus—Womb.—The organ in which the fetus, or unborn child, is developed.

Vagina.—A canal five or six inches long, leading from the uterus to the outside of the body.

Vaginal.—Pertaining to the vagina.

Version.—Displacement of the womb forwards or backwards.

Vesicles.—Small bladders or sacs.

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